

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Vol. IV.

## SOUTH SEA ISLANDS.

### MISSION AT OTAHEITE.

(Continued from page 389.)

The little band left at Otaheite, found themselves in a critical situation. Their property, which had been exposed to the view of the natives, was looked upon with a greedy eye. The multitude seemed to stand around them like growling dogs, waiting leave from their master to commence their havoc. It was agreed that their store room and blacksmith's shop, with all the public property, should be put into the hands of Pomare, who was their best friend, and able in some measure to protect them. Their arms and ammunition had been sent on board the Nautilus, and they now trusted themselves to the Divine protection. They seemed to have learnt a valuable lesson, though from sad experience, that a missionary should not be encumbered with worldly goods, especially among savages. The Moravian, with his staff in hand, can go almost any where without molestation.

Pomare, having slain two of the men, concerned in the robbery, was involved in war. He sent to the brethren for assistance. They told him they did not desire he should avenge their cause; and then resolved "unanimously, through the grace of God, not to intermeddle with arms either for offence or defence." The war soon ceased, and the missionaries, though occasionally plundered, and sometimes alarmed by reports, that their buildings would be attacked or burnt, enjoyed a degree of quietness.

About this time, Temare the uncle of Otoo, and a powerful chief was blown up with gun powder. Some others shared in the disaster. It seems he had bartered for this article with

some vessels lately come in; and, on account of its coarseness, suspected an imposition. He proposed to his attendants to make an experiment. A pistol was loaded and fired over the whole quantity, in the presence of a number. The powder instantly blew up. The natives did not at first feel themselves hurt; but when the smoke was dissipated, observing themselves fouled, they began to rub their skin. It peeled off under their fingers. Terrified at the sight, they instantly ran to a river near by, and plunged in. A dispatch was sent to inform Pomare. He called the assistance of Mr. Broomhall. The latter went, and made an application to Temare, promising to call again the next morning. Going at that time, accompanied by Mr. Harris, he found the patient literally daubed with the scraping of yams, and highly offended with Broomhall, because his preparation had put him in pain. The natives said there was a curse put on the medicine to kill their chief. While the brethren remained, Otoo appeared. They saluted him, but received no answer. His fallen countenance indicated wrath. He laid his hands on the shoulders of Mr. Harris and called one of his executioners. Harris stepped aside, labouring to conceal his alarm. Broomhall turned pale, and said, "Let us go, there is something the matter." They hasted away, not expecting to reach home; they thought the scene of March was to be acted over, only in a more tragical manner. This circumstance shows the perilous situation of the missionaries. Temare died a few days after. The body was embowelled, dried in the sun, and then carried in state round the island.

Some expressions of Pomare concerning the dead body, having offended Otoo, he, in league with Manne Manne,

declared war against his father, and wrested from him a great part of his possessions. The war had scarcely ceased when Manne Manne was assassinated. It appears this was done at the command of Edea, and with the knowledge of Otoo, his close ally. The priest had acquired a degree of power dangerous to the chiefs. This hastened his destruction.

The missionaries in the midst of their trials close the year 1798 by saying, "Notwithstanding these things are so, we are not in despair. The work we are engaged in is not ours, but God's. It is *ours* to use the appointed means, *his* to bless them. We still continue to believe we are not brought and preserved here in the manner we have been, for nought. We look forward to a period when we hope to see the word of God run and be glorified. Many dark seasons may intervene, and many fiery darts from satan cause pangs unutterable, before the arrival of that period; but the sight of one convert to Christ, will more than overpoise gloomy prospects and satan's arrows."

The following year was passed much in the same manner, and they thus close it in their letter to the directors, "No pen can describe, no tongue can express, no heart can conceive, the keen sensibility of our feelings, when deep reflection occupies our minds, and the wonder working finger of God is traced in his dealings towards us! Oh brethren, we beseech you to pray for us; wrestle with the Angel of the everlasting covenant, that blessings, suitable to our high office, may be granted us, that our feet may not slip on the sea of glass on which we stand, that the Gospel may have root on this island."

The year 1800 commenced with the return of Mr. and Mrs. Henry from New Holland, to reunite with the mission. They were received with open arms. In June following, the brethren were again severely tried by the defection of one of their number.

The missionaries under all their afflictions manifested a spirit truly Chris-

tian. They continued to exert themselves for the benefit of the perishing natives, though they saw but little if any fruit; were often exposed to sufferings and sometimes in want of the necessaries of life. In July 1801, their number was increased by the arrival of Messrs. Davies, Elder, Hayward, Scott, Tessier, Waters, Wilson and Youl, in the Royal Admiral, Capt. Wilson. These missionaries were embarked from England, before news arrived there of the difficulties at Otaheite. Mr. Shelly from Tongataboo, who was on board, likewise concluded to join the mission after returning to Port Jackson for a wife.

The following winter the missionaries commenced itinerant preaching among the natives. Two of them made a tour round the island, collecting the people as frequently as possible. They generally gave attention, and asked many questions. One said he felt a desire to pray to Jehovah, inquiring if the gods of his country would not kill him if he did. The missionaries were encouraged, especially on overhearing some young men who accompanied them giving an intelligent account of what they had heard. On calling them to impress these truths farther, one said, "You sent the Duff last; had you sent the Gospel by the first ship, our feather gods would have been thrown away long ago."

The Atahoorans, who composed a powerful body of the natives, had been for some time possessed of the idol Oro,\* the great God of these heathen. At a numerous meeting of the natives in March, Otoo demanded this God; and being refused, took it by force. This outrage kindled a bloody war. The Atahoorans were victorious; they even broke into the district adjoining Matavia, carrying desolation in their progress. The Missionaries were threatened, and aided by several seamen, the crew of the Norfolk, just

\* This image is nothing more than a piece of hard wood, about six feet long, without any carving, wrapped in mats, and decorated with red feathers. Into this log, the natives affirm that the god enters at certain seasons.



before ship wrecked on the coast, and that of the Nautilus, then lying in the bay; they fortified their little settlement; planted four small brass cannon! and embodied a company armed with muskets. The war came nearer. Pomare's forces were defeated in the immediate vicinity of the missionaries. All was confusion; and every one expected the English would next feel the strong arm of the rebels. But Capt Bishop of the Nautilus on the day of action planted a body of musketeers so advantageously in a pass, that the enemy did not attempt to enter the district. The brethren, however, were not out of danger; and were kept in constant alarm. The rebels, by a bold manœuvre and a forced march to the place where Pomare was busily occupied in the mysteries of satan, offering human sacrifices to appease his god, attacked him unawares, and routed all his forces. He, with his son and family, was obliged to seek protection from the English. It was then expected the whole force of the rebels would be brought against the latter, and preparations were made to give them a warm reception. A kind providence, however, kept them at a distance. Not long after, Pomare, with the aid of Capt Bishop and twenty-five men well armed, made an excursion into Atahoorā, and obtained a victory over the rebels. One of their ringleaders was killed; and the rebellion received an effectual check.

It is unpleasant in detailing the transactions of those who went forth as ambassadors of the Prince of Peace, to give accounts of battles; but it here seemed necessary to show the state of the island, and the situation of the missionaries. It may be thought that these had forgotten their resolution not to take up arms in self-defence; but it must be remembered that a majority of their number had arrived since that regulation was adopted; and that they now found themselves in an extreme case.

These commotions were overruled to bring many within the sound

of the Gospel, who would otherwise never have heard it. The brethren, likewise, as soon as peace was restored, renewed their journeyings from place to place; visiting most parts of the island, and extending themselves to the neighbouring one of Eimeo. But their exertions seemed almost in vain. When the natives heard about salvation, they thought it was deliverance from pain and sickness. They said, therefore, "Where are any saved by your speech. We are all dying with your diseases brought hither by the English. We will hear our own gods; they will kill you." It was impossible to make them feel the worth of their souls, or even understand what they were. They conceived them to be something out of them, residing in Poo, or the other world, and coming to them occasionally as in dreams. When told of the resurrection, they mocked. They offered two reasons why the dead will not be raised—"Many have been dead several thousand years, still are not raised—they are rotten, and become dirt, therefore, it is impossible."

In Sept. 1803, an event occurred which at first created among the missionaries some alarm for their future safety. Pomare was proceeding in a canoe, with two natives, to an English vessel in the harbour, when a violent pain seized him. The paddle dropped from his hand, he fell on his face, and never uttered another word. His death, however, did not affect the brethren as was feared. Otoo, who now took the name of Pomare, continued to favour them.

Affairs proceeded much in the same train for the five following years. The missionaries continued to go forth, bearing precious seed; but the time of harvest had not yet come.

Besides their perils among the heathen, they were often in want of the conveniences, and sometimes of almost every necessary of life. Their clothes were worn out, their goods wasted or stolen; and as they became poor, the natives despised them, and no longer brought them provisions. More than once, they were obliged to

work for the chiefs to obtain food. They occasionally received some articles from the ships, which touched at the island, but for six years they brought nothing from London.

Under all these discouragements, their perseverance is worthy of admiration. One, indeed, Mr. Shelly with his wife, left the mission in 1805, for Port Jackson. The following year Mr. Jefferson, who had been declining for some time, died in the full exercise of the Christian hope. His loss was most deeply regretted; he had many of the first qualities for his difficult station.

In the meantime the king, Pomare, became more interested in the missionaries, and evinced an ardent desire for instruction; not in religion, but in literature. He had a strange fancy for learning Hebrew; and wished to know whether the king of England understood it. This did not last long, but he made an acquisition of more importance, that of reading and writing his own language. Of his success in this, he in 1807 gave a pleasant specimen in a letter to the Missionary Society.

In the latter part of 1808, a bloody war commenced, great numbers rose in rebellion against the king, and the prospect became so distressing, that the Missionaries were unanimously of opinion that there was no prospect of usefulness, or even of safety, on the island. Pomare, though desirous the Missionaries should remain, advised them to depart. At one time he thought of leaving the island himself; and actually obtained a passage to Huaheine, an island about sixteen leagues distant; but he changed his mind, fearing he should lose his authority. "Perhaps, however," said he, "the people may ere long cut off my head, as the people of France treated their king." When he concluded to remain, it was thought best that some of the unmarried brethren should continue with him. Messrs. Nott, Hayward, Scott and Wilson accordingly stayed, while the others em-

braced an opportunity to reach Huaheine.

For some time there was a cessation of hostilities; but the king, infatuated by one of his false prophets, at length ventured to attack the rebels. They had the advantage both of numbers and position. Some of the principal royalists were slain. The rebels overran the country, committing terrible devastations. The houses of the Missionaries were burnt; their gardens laid waste: their plantations demolished; their cattle seized: and the rest of their property plundered. The Missionaries themselves escaped to Eimeo, whither Pomare soon followed them. The king afterwards returned, and attacked the rebels, but was again defeated. The Missionaries, except Mr. Nott, joined their brethren at Huaheine, whence all, save Mr. Hayward, who resolved to remain and join Mr. Nott, sailed by the first opportunity for New South Wales. They arrived at the Colony (except Mr. Warner, who went to India) in February 1810, after a tedious and dangerous passage in which they came near being shipwrecked among the Feejee Islands.

*(To be continued.)*

From the Latter Day Luminary.

#### RECENT INTELLIGENCE FROM BURMAH.

*From Mr. Colman to the Corresponding Secretary, dated Rangoon, Feb. 20, 1819.*

Respected and dear Sir—With much pleasure I inform you of our arrival in Burmah. Five months we were on board the *Independence*, four in Bengal, and one upon our passage from Calcutta to this port. Various circumstances conspired to make the shores of this heathen land appear agreeable to us. We had long been in an unsettled state, and exposed either to the dangers of the ocean, or to the influence of a sickly climate. It was delightful to find ourselves at the end of our tedious journey, and safe from all the perils through which we had passed. But another consideration served much to animate us:—we had reached the field in which we were destined to labour. Here we hoped to spend the remainder of our days, to scatter the good seed of the kingdom, and to see some plants of righteousness springing up, and yielding fruit to the glory of God. When we arrived at the



standing place, we found our beloved brethren waiting to receive us. Our feelings, for a short time, destroyed the power of utterance. We could do no more than take each other by the hand. In about an hour the females came on shore, when the whole mission family met, and by mutual expressions of joy and love, attracted universal attention. From the shore we were conducted to the king's Godown, where we were strictly searched. We then proceeded to the mission house. Our feelings were indescribable when we stepped beneath its roof, and found ourselves encircled by that dear company which we had desired so long to enjoy. That was a season of rejoicing. How swiftly and pleasantly the hours passed away! How cheering and varied was the conversation! How fervent were the prayers and thanksgivings to Almighty God!

For more than a week we were assiduously employed in getting our things through the custom-house. Our articles were strictly examined. The most trifling of them did not escape minute investigation. Having undergone this tedious operation, we were compelled, by the custom of the country, to make several presents to the persons in authority. It is admitted that the viceroy has the first claim. Feeling the importance of securing his favour by every lawful means, we thought the opportunity good to pay him a visit, and, in presenting our gift, to request his protection. We found him seated in an open house, situated in the midst of a spacious garden. Before him were a number of his officers, and a few persons presenting petitions. Behind him, at a short distance, were a group of artisans of different occupations, whom he constantly employs. His Excellency received us in a very gracious manner, appeared much pleased with our present, and gave us the assurance that we should remain free from molestation beneath his authority. Surely there is reason for gratitude, that we are permitted to stay in this heathen land! Little dependence, however, can be placed upon the government. Things here are continually changing. The lives and property of the people are at the arbitrary disposal of a single individual. The whole country, and all which it contains, are supposed to be his property. Hence he gratifies his inclination without the least restraint. While, therefore, we acknowledge with gratitude, the protection of earthly rulers, we feel the necessity of putting all our confidence in the Lord Jehovah. He can either dispose them to favour us, or defend us from their injustice and cruelty. There is, certainly, no reason to fear, while we have such a powerful Friend. It is true that, in consequence of several reports that reached us, we once entertained some serious apprehensions respecting our personal safety in Burmah; but as we approached its shores, these apprehensions vanished; and, since that time, we have felt as secure amidst these habitations of cruelty, as though we were in a Christian land, and enjoyed the protection of an equitable government.

Sickness and the want of a teacher have greatly impeded my progress in the language. I had studied but five days, when I was suddenly taken with an expectoration of blood from my lungs. The discharge was but small, but it greatly reduced my strength. My weakness was so great that I was compelled to relinquish my studies, and almost entirely to abstain from conversation. This was a severe trial. It caused great searching of heart. It led me seriously to examine the motives which induced me to come to this heathen land. For two months I was extremely weak. But He who took away my health, has, to a considerable degree, restored it again. Once more I have returned to my studies. By the assistance of a teacher I have read the catechism, tract, and a few of the first chapters of Matthew. I have copied brother Judson's grammar, and half of his dictionary. The latter I hope to finish in two or three months. With real pleasure I look forward to the time when I shall obtain a knowledge of this difficult language. Brother Judson has performed a mighty task. He has now the great satisfaction of preaching to the poor heathen the words of eternal life. Hitherto he has principally confined his exertions to those who visit him; but soon his labours will be more public. We have recently purchased a small piece of land, adjoining the mission premises, on which a place of worship is now erecting. Here brother Judson intends to spend the principal part of his time. Among other considerations, I will mention two which induced us to adopt this plan: We concluded that this method of communicating divine truth, would be least calculated to offend the "powers which be." And as the necessity of preaching the Gospel is acknowledged, it is best also, if possible, to pursue that course which will not excite the suspicions of a cruel and despotic government. The secluded situation of the house which we now occupy, had considerable influence upon our minds. It is situated upon no public road, and is almost entirely concealed from the view of passengers by lofty trees. This we conceive to be an important reason why so few inquire concerning the Gospel. The house which is now building, stands upon one of the roads which lead to the great Pagoda. The passing here is immense, especially on worship days. We trust our American friends will pray, that from the house which we devote to the service of God, streams of salvation may flow to all the surrounding country.

#### AMERICAN BOARD FOR FOREIGN MISSIONS.

The tenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Council Chamber of the State House, in Boston, Sept. 15th, 16th, and 17th, 1819.

We make the following extract of proceedings from the Panoplist:

The meeting was opened with prayer

by the Rev. Dr. Lyman; and on the following days by the Rev. Dr. Morse and the Rev. Dr. Chapin.

The annual accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and accepted.

The Prudential Committee made their annual Report, which took up the greater part of the first day, and which was accepted.

The Report of the Executive Committee of the Foreign Mission School, was read and accepted.

The Rev. Leonard Woods, D. D. Professor in the Theological Seminary at Andover, (Mass.) the Hon. John Cotton Smith, of Sharon, Con. Divie Bethune, Esq. of the city of New-York, and Elias Boudinot Caldwell, Esq. of Washington, District of Columbia, were unanimously elected members of the Board.

After the annual organization of the Board, the officers were as follows:

The Hon. John Treadwell, L. L. D. *President.*

Rev. Joseph Lyman, D. D. *Vice President.*

Rev. Jedidiah Morse, D. D., Hon. William Reed, Rev. Leonard Woods, D. D., Rev. Samuel Worcester, D. D., and Jeremiah Evarts, Esq. *Prudential Committee.*

Rev. Dr. Worcester, *Corresponding Secretary.*

Rev. Calvin Chapin, *Recording Secretary.*

Mr. Evarts, *Treasurer*, and Ashur Adams, Esq. *Auditor.*

John Tallmadge, Esq. was unanimously elected a member of the Agency for the Foreign Mission School.

In the course of the session the following resolutions were adopted:

*Resolved*, That individuals, clergymen and laymen, residing in different, and especially in distant, parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter, elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend

its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and, by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its object.

In pursuance of the foregoing resolution, the following persons were unanimously elected by ballot to be corresponding members, viz.

The Rev. Francis Heron, Pittsburgh, Pennsylvania, the Rev. James Culbertson, Zanesville, and the Rev. Robert G. Wilson, D. D. Chillicothe, Ohio; the Rev. James Blythe, D. D. Lexington, and the Rev. Daniel C. Banks, Louisville, Kentucky; the Rev. William Hill, D. D. Winchester, and the Rev. Dr. Baxter, Lexington, Virginia; the Rev. Charles Coffin, D. D. President of Greenville College, and Dr. Joseph C. Stroug, Knoxville, Tennessee; Col. R. J. Meigs, agent of government of the Cherokee nation; Col. John McKee, agent of government in the Choctaw nation; Samuel Postlethwaite, Esq. Natchez, Miss. the Rev. Sylvester Larned, New-Orleans, Lou. Rev. Henry Kollock, D. D. Savannah, the Rev. Moses Waddel, D. D. President of the University of Georgia, John Bolton, Esq. Savannah, John Whitehead, Esq. Waynesboro', and the Hon. John Elliot, Sunbury, Georgia; the Rev. Benjamin Palmer, D. D. Charleston, and Dr. Edward D. Smith,\* Professor in the College, South Carolina; and Gen. Calvin Jones, Raleigh, N. C.

Abroad the following persons were elected; viz. William Wilberforce, Esq. Charles Grant, Esq. the Rev. Josiah Pratt, and Rev. George Burder, London; the Rev. John Campbell, D. D. the Hon. Kincaid Mackenzie, and the Rev. Ralph Wardlaw, D. D. Scotland; Mr. Frederic Leo, Paris; the Rev. Mr. Jowett, Malta; the Rev. Archdeacon Twistleton, Ceylon; the Rev. William Carey, D. D. and the Rev. Thomas T. Thomason, Calcutta;

\* This gentleman died quite lately, on a visit to St. Louis, Missouri, greatly lamented by all who knew him.



and the Rev. Robert Morrison, D. D. China.

The manner in which the Corresponding Members are to be informed of their election, was submitted to the Prudential Committee.

Resolved, That this Board is deeply impressed with the holy devotedness, zeal, fidelity, labours, and excellence of character, of their late beloved missionary, the Rev. Edward Warren; that his memory is precious; and that the Prudential Committee be authorized and directed to erect a suitable monumental stone over his grave, at the Cape of Good Hope.

Resolved, That the Board will ever exercise an affectionate and provident care, for the widows and children of such missionaries, as shall have deceased in its service; and the Prudential Committee are authorized, and it will be their duty, to make such provisions in these cases, as will be consistent with the principles of the missionary cause, and adapted to the circumstances of the respective missionary stations.

Resolved, That the Board gratefully acknowledge the liberal and increasing patronage of the Christian public extensively afforded to this institution, its measures, and objects; and that the Prudential Committee be directed to express the thanks of the Board to all Societies, Churches, Congregations, and individuals, from whom donations and contributions have been received.

The next annual meeting was appointed to be held at Hartford, Conn. on the third Wednesday of September, 1820, at 10 o'clock, A. M. The Rev. Dr. Nott having been appointed to preach on that occasion, the Rev. Dr. Proudfit was appointed to preach in case of his failure.

The meeting was concluded with prayer by the Rev. Dr. Worcester.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,—The year is quickly gone; and in the kind providence of Him, who has crowned it with his mercies, we are returned to this Board

of sweet and high counsel, to review the past, and to consult for the future. But not all are here. The revered friend of man and of God;—who had borne a conspicuous part in the cares and toils of his country's deliverance and elevation,—and, with still more ardent devotion, engaged in the great design of raising up the world to virtue and to glory,—the Hon. Jedidiah Huntington—is not here.—The venerated champion of the cross,—whose highest joys were its holy triumphs,—whose conceptions were among the first in the teeming deliberations, from which this Board, with all its plans and enterprises, sprung,—who, in each succeeding year, has been the second of its officers, and a prime counsellor of its measures,—and whose fidelity to his many and weighty trusts was an example to his compeers and a light to the world,—the Rev. Dr. Spring—is not here. Their course is finished;—their work is done;—their trials are ended; and our Master and Lord, supremely wise and good, has called them to rest from their labours, in the mansions which he had prepared for them. The places that have known them will know them no more. We have mingled our tears with many at their tombs; we have embalmed the memory of the one and of the other in our hearts; and we now record their names in the assured persuasion, that they have long since been enrolled for everlasting remembrance on high.

But the time demands, that they who weep be as though they wept not. Our work is not done. We have still to be followers of them, who through faith and patience inherit the promises. The removal of labourers, one after another, is no intimation that the design is to be relinquished, or the work suspended. He, whose design it is, still lives, and still reigns on the holy hill of Zion, for its accomplishment; and is continually giving increased emphasis to the mandate, *Go ye, therefore, and teach all nations*;—and to the assurance, *Lo, I am with you always*.

The Missions, concerning which report is now to be made, are seven: Bombay, Ceylon, Palestine, Cherokee, Choctaw, Arkansas, and Sandwich: the first, only six years ago dubiously struggling for a place, and even for existence; the last, just on the eve of embarkation; and the whole extending from east to west more than two thirds around this globe, which, as the dearly purchased domain of the Son of God, Christian benevolence desires completely to encircle, and to fill with the light of his salvation.

#### BOMBAY.

This mission, the first child of the Board, can never be mentioned by your Committee without emotions which the heart wishes always to feel, and recollections, on which it dwells with ever freshening gratitude and delight. It has lost nothing of its title to be regarded with the liveliest affection, confidence, and hope.

The mission now comprises three stations. The first, which is also the principal seat of the mission, is in the great native town of Bombay; and is still held by Messrs. Hall, Newell, and Bardwell. At Mahim, about six miles distant, on the northern part of the same Island, is the station of Mr. Graves,—in the midst of about twenty thousand heathen people, dwelling compactly around him, and near to a still greater number on the neighbouring Island of Salsette. Mr. Nichols has his station at Tanna, the chief town of Salsette, distant from the first station about twenty five miles, and separated only by a very narrow strait from a dense and wide spread population on the continent. These stations are regarded as eminently eligible, combining many and great facilities, and advantages for extensive operations.

About a year ago, Mr. Nichols was visited with a very severe bilious illness, by which he was brought near to death. "My physician, my friends, and myself," he said, "for several days anticipated the rapid approach of that hour, when my soul would be summoned hence. But the Almighty

Physician appeared to save. The chastisements of his rod were mingled with the sweetest tokens of his love.—He made all my bed in sickness.—I cannot think of the goodness of God, and the unremitting attention of Dr. Taylor, and my beloved friends about me, but tears of gratitude fill my eyes." His speedy recovery is mentioned by the other brethren, and will be regarded by this Board, as a particular mercy, to be recorded with devout thankfulness. It is, however, only a touching instance amid an ample display of Divine goodness. In the general health of its members,—in its internal harmony,—in the favour it has obtained with the rulers and with the people, European and Native,—in the free course afforded to its operations,—and above all, in its lively steadfastness in the work of faith, and labour of love, and patience of hope,—the Lord has marked this mission with distinguished kindness.

Since the dates reported the last year, a wide expansion has been given to the sphere of its operations. At first, the labours of the brethren were limited to the town of Bombay. After the arrival of Messrs. Nichols and Graves, by occupying the stations of Mahim and Tanna, they brought the whole island of Bombay, and Salsette also, within their range. Nor is this all. By the late war in India, the Mahratta states and territories, on the side of the peninsula or continent adjacent to Bombay, and to a great extent, were subjected to the British dominion. This event, as it rendered those countries more easily and safely accessible, gave a new spring to hope and to enterprise.

In October last, Mr. Newell made an excursion to Caranja, an island near Bombay, "containing about ten thousand inhabitants, mostly Hindoos." There "he preached to numbers of the people, and distributed a hundred books."

In the same month, Mr. Hall passed over to the continent, and visited Choule, a place upon the coast, about thirty miles south of Bombay. "Here,



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in a small compass,” he says, “are six or eight towns, belonging to the English; and in these towns there may be thirty thousand inhabitants; who, with the exception of about two hundred Roman Catholics, fifty families of Jews, and a few Mussulmans, are all Hindoos.” He visited most of the towns and villages in the district, “preached to, and conversed with, large numbers of the people, and distributed about two hundred books. Not only were the books kindly received; but, before he left the district, the people thronged around him, at different places, eagerly desirous of obtaining them. This afforded him very favourable opportunities for preaching to them, which he has gladly embraced. When his stock of books was gone, pressed by the importunities, he promised to send them more; and in fulfilment of the promise, after his return to Bombay, he sent them, by the hand of a schoolmaster, about four hundred.

In the forepart of November, Mr. Newell made a visit to Bankote, about sixty miles south of Bombay, of which he gives the following account.

“I staid at Bankote eleven days; and from thence visited the principal towns in that vicinity, and held conferences with the people in all the places to which I went. I read, also, in all those places, some of our tracts, which contain a general view of the Gospel, in a small compass; and distributed among the people copies of the Gospel of Matthew, and of the Acts, and of all the different tracts which we have published. I found the people attentive and inquisitive. When I visited the same people a second time, I generally found they had a number of inquiries to make about what they had heard before. The town of Bankote, with its dependent villages, contains about 1700 inhabitants. I distributed in this place, of the Gospel of Matthew, 50 copies, of the Acts 30, and 200 Tracts. I had the satisfaction of finding, that I could communicate with the people on the continent as readily as with the peo-

ple on this island, and that the people and the language are precisely the same there as here.”

In December, Mr. Hall made another excursion; visited Cullian and Basseen, two large towns on the continent; the former about forty miles north east, and the latter about thirty miles north of Bombay; imparted instruction to many people; and distributed more than five hundred books.

“Our experience of this mode of labouring,” say the brethren, “has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching and distributing the Scriptures and tracts. And we indulge the pleasing hope, that He, who has helped us thus far, will enable us to go on, extending our instructions and distributions farther and farther; and we would rest assured, that our labour will not be in vain in the Lord.”

It is their constant, daily practice to go about among the heathen, preaching more or less publicly, as opportunities offer; and distributing books to such as seem willing and able to read them. “It will no doubt,” they say, “be grateful to the feelings of the Board to reflect, that five of their missionaries, in the same region, and the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the Heathen.”

Among the indirect means here referred to, are the translating and printing of the Scriptures in successive portions, and the preparing and printing also of other books and tracts.

Mention was made in the Report of the last year of their having printed in large editions, the Gospel of Matthew, the Acts of the Apostles, and two tracts consisting chiefly of select portions of Scripture. They have since printed two editions, a thousand copies each, of a tract composed by them, and entitled, “*The Way to Heaven*; the first Number in a series of *Scripture History*; the Gospel of Matthew, for the Bombay Bible Society; *Christ’s sermon on the mount*, partly

for the Bible Society, and partly for their own distribution; a *Reading Book* for schools; and a book entitled *An easy and expeditious Method of acquiring a Knowledge of the English language; designed for the benefit of those Natives, who wish to study the English Language and the Sciences.* And at the last dates, they were expecting soon to print the book of *Genesis*, and several other tracts; and an edition of the *Way to Heaven*, in the Guzerattee language.

(To be continued.)

From the Weekly Recorder.

#### SYNOD OF OHIO.

The Synod of Ohio consists of four Presbyteries, viz. those of Washington, Lancaster, Miami, and Richland.—From the Presbyterial reports presented October, 1819, it appears that there are, belonging to the Synod, 48 ordained ministers, 3 licentiates, and 2 candidates. Of the ordained ministers 41 are settled, and 7 without charges. There are under the care of the Synod 126 congregations; of which 61 are supplied with the stated ministrations of the Gospel, and 65 are vacant. Of the latter 16 are able, and 49 unable, to support a minister. In 59 congregations, which presented reports to their respective Presbyteries, there are 5167 persons in communion; of whom 844 were added last year. The number in those congregations from which no reports have been received is unknown, but is believed to be much less than the number found in those which have reported. In 55 congregations, were baptized, last year, 100 adults, and 881 infants, making a total of 981. There have been collected, last year, from 10 congregations, for Presbyteries,

	\$29 93 3 4
From 14 congregations, for education,	216 37 3 4
From 34 do. for missions,	467 96 1 2
From 43 do. for commissioners,	220 84 1 4

Making a total of \$955 12

#### NARRATIVE

*of the state of religion within the bounds of the Synod of Ohio.*

The history of the church has, in all ages of the world, presented to the view of the impartial reader a picture, which though pleasing in general, is invariably marked with some dark shades, serving to embarrass and distress the mind.

The present state of religion within the bounds of the Synod of Ohio, bears an aspect not less promising than in former years. Still, we have many things to deplore. In some places covert infidelity and heresy are disseminating their baneful principles and influence among the ignorant and ungodly. And, though the common use of ardent spirits among professors is manifestly on the decline, yet in some places their use and influence are greater with the ungodly and profane, than in years past. In most of the congregations there is a degree of lukewarmness, and in some a few difficulties and alienation of affection are experienced and lamented. There is great reason for humiliation and reformation, from the many evils which prevail. Though sin abounds and the love of many waxes cold, we have abundant reason to thank the Lord, that our churches in general are on the increase wherever the Gospel is statedly and faithfully preached, and its ordinances administered. The concert of prayer, catechetical instructions, and other voluntary associations of a religious nature, have been generally attended to; and, as the means under God, we may attribute to them a considerable accession to the communion of the church. Some solicitude has been expressed, in various places, for the Confession of Faith, and for that description of preaching which ascribes the salvation of a sinner to the sovereign grace of God exclusively.

Upon the whole, from the increased attention to the means of grace, the solicitude of the destitute to enjoy them, and the considerable accessions



to the church, together with the brotherly peace and harmony which prevail among the different classes of professors, we are encouraged to go on in the work of the Lord, pleading for, and expecting better days—times of refreshing from the Divine presence; yea, from that period when the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea.

#### SYNOD OF PITTSBURGH.

It is stated in the Reporter, that the Synod of Pittsburgh closed their sessions at Washington, Pa. on the 7th ult. Among other things, it is said, they have divided the Presbytery of Ohio, and constituted three Presbyteries within the same bounds. The Presbytery of Ohio, from its size, had become too unwieldy, and its affairs too unmanageable. That portion, which lies on the north and west of the Ohio rivers forms the Steubenville Presbytery. The residue is divided by a line beginning at Georgetown, on the Ohio river, running nearly N. S. to the southern boundary. The eastern section retains the name of Ohio, and the western section is called the Washington Presbytery. The College of Washington is placed, by the Synod, under the care of this Presbytery. The present Principal of the College is attached to the Washington Presbytery, and the late Principal to that of Ohio.

This is deemed an auspicious event which promises very beneficial and important results, both with regard to the Church and College.

It is understood, that this Presbytery will occasionally hold their meetings in the college buildings, with a view to the state of the morals of the students, as well as to their progress in the sciences. It is believed, that such an arrangement will have a salutary effect upon the students, especially those who may have it in view to enter upon the Gospel ministry, and will inspire public confidence in reference to the College, as being placed under

the direction of men so reputable as are members of the Washington Presbytery.

#### SYNOD OF ALBANY.

It is stated in the Cherry Valley Gazette of the 12th ult. that the Synod of Albany convened on Wednesday the 6th, and was opened with a sermon, by Rev. Mr. Stanbury of Albany, from Ephes. ii. 12. Nearly sixty members, including elders, appeared, and took their seats. Rev. Mr. Woodruff, of Herkimer, was chosen moderator, and Rev. H. Blatchford, of Salem, and Rev. Mr. Wood, of Amsterdam, clerks.

After hearing the annual reports from the different Presbyteries, the Synod entered into a free conversation on the general state of religion within their bounds, and many gentlemen gave relations which were peculiarly interesting. On Thursday, an interesting debate took place on the subject of patronizing the African school in the city of New-York. The object of this school is to educate men of colour as missionaries, which may be sent to the southern states, to the West India Islands, or to Africa. All approved of the design of the school, but it is thought by many that the plan on which it had been founded required alteration. The consideration of the subject was eventually postponed until the next meeting of the Synod. Much talent was elicited in this debate, and the whole proceedings of this learned and reverend body were conducted in a dignified and interesting manner.

*A letter received in Charleston, (S. C.) from a gentleman who attended the late annual meeting of the AMERICAN EDUCATION SOCIETY, in Boston, after relating the proceedings on that occasion, makes the following remarks:*

“The efforts of the Society can hardly be said to be yet in any more than an incipient state—a beginning is made, but the object remains to be se-

cured. The public attention is aroused but it must be more than kept alive—for the exertion demands increased zeal, vigor, and perseverance. A Missionary Society in Vermont has made application for *Ten Missionaries*, and can procure but *one*—other Missionary Societies are in the same case; besides hundreds of congregations that are able and desirous to support ministers, but *cannot* obtain them. I wish it were better understood at the south, that the Education Society has not expended a single cent on any theological student at Andover. The Theological Seminary there, has provided for its indigent students without calling for any aid from the society—and has in fact relieved the society from the care of its beneficiaries as soon as they were prepared for the study of divinity; and it is the grand object, to bring pious young men into the ministry, who without the aid of the Society, would turn their attention to other pursuits. It is a cause in which the North must give up, and the South keep not back, for it is the grand preliminary to the fulfilment of all the promises of God in relation to the ultimate glory of Zion.”

From the Religious Remembrancer.  
THEOLOGICAL SEMINARY AT PRINCETON.

The Committee to whom was referred the overture respecting the Theological Seminary, reported. The report being read was amended and adopted without a dissenting voice. It is as follows:

Whereas, it is of vital importance to the interests of the Presbyterian Church, that all her ministers should cordially embrace the doctrines contained in the Confession of Faith, and approve of that Form of Government which has been adopted by our Church; whereas a considerable number of her future ministers will probably receive their education in the Theological Seminary at Princeton; and whereas this Synod ought to adopt such measures as may be in their power, to secure unity of sentiment and correct-

ness of faith among the ministers of our Church. Therefore,

Resolved,

I. That all monies that have been, or may hereafter be raised, within the bounds of this Synod, for the purpose of endowing a Professorship, be transmitted to the Treasurer of the Trustees of the General Assembly; who shall, from year to year, add the interest of said monies to the principal, until a sum shall have been accumulated sufficient for the endowment of a Professorship unless the immediate support of the Professor of Didactic and Polemic Theology and of the Professor of Ecclesiastic History and Church Government, shall render it necessary to use the interest; in which case the interest of each year in which such necessity shall exist, may be applied accordingly.

II. That the Trustees shall hold the said monies on the following conditions; namely,

1. That so long as the *third* Section of the *third* Article in the Constitution of the Theological Seminary established by the General Assembly at Princeton, prescribing the engagements to be made by the Professors, shall be retained as a part of said Constitution, and the Confession of Faith, of our Church shall remain unaltered, the said monies shall be held for the support of the Professor in said Seminary.

2. That if said Section in the said Article shall hereafter be abolished or altered, or if any alteration shall be made in the Confession of Faith, then the said Trustees of the General Assembly shall apply the interest of the said monies towards supporting any Professor of Theology that may be appointed in any part of the Presbyterian Church, from whom shall have been required a *solemn pledge* that he will teach no doctrine inconsistent with the Confession of Faith; or if no such Professor shall be appointed within the limits of the Presbyterian Church, then the Trustees shall apply the interest of said monies in supporting and educating young men of piety, while studying Theology, under the direc-



tion of any portion of the Presbyterian Church which may adhere to the Confession of Faith.

III. That a copy of the above resolutions and preamble, duly attested, be transmitted to the Treasurer of said Trustees, that they may know on what conditions they are to hold said monies.

IV. That the General Assembly be requested to take measures for procuring such an alteration in the Constitution of the Theological Seminary, as shall prevent the Assembly from making any alteration in the said third section of the said third Article, without having previously obtained the consent of two thirds of the Presbyteries in writing.

V. That an attested copy of the above resolutions and preamble be transmitted to the Moderator of the next General Assembly.

WILLIAM NEILL, Moderator.  
STEPHEN BOTER, State Clerk.

From Rev. Dr. Billings, dated Edenton, (N. C.)  
August 16, 1819.

Edenton has about two thousand inhabitants,—say one thousand whites. Of these but about five hundred go to a place of public worship, and are about equally divided between the Episcopalians, Methodists, and ourselves. However, our congregation increases, and we are living in the utmost harmony with the other denominations; and, if I am not mistaken, we soon shall have a revival among us. I was yesterday about twenty-two miles from home, at a church called Wicason, where a revival has broke out. Such a scene I never before beheld. There were four ministers present. Brother Spivey and myself preached to about two thousand people in the open air; but the cries of the people at last totally overwhelmed us. Some despairing,—some crying for mercy,—others rejoicing,—some saying they had found him,—others exclaiming, Glory, glory, glory! &c. Young men, by dozens, holding each other, weeping, groaning, and rejoicing. The old members, men and women, embracing each other, weeping and rejoicing! Some of us kept the stage, others went among the distressed. In a word, we preached, prayed, sung, and exhorted till we were entirely exhausted. We assembled at 10 o'clock, and departed about 2, leaving not less than five hundred persons, under various exercises of mind,—the male and female members staying to exhort and pray with them.

Brother Meredith is succeeding at Newbern

beyond expectation. I received two letters last week from him. A revival has broke out there. He has baptized eight or ten, and there is a general inquiry.

For the Religious Intelligencer.

#### SABBATH SCHOOLS.

A Sabbath School was instituted in Chatham, (New Concord Society) Columbia County, N. Y. the second Sabbath in July, 1817, under circumstances peculiarly embarrassing. No efficient plan of instruction was then known. Many of the children lived at a considerable distance from the place of instruction; most, of both parents and children, were ignorant of its nature or tendency: some entertained doubts of its propriety; by some it was treated with ridicule and contempt, while others exerted themselves to dissuade and discourage some from attending. Under all these and some other forbidding circumstances, 160 different scholars attended; their average number was about 90. But one hour each Sabbath was devoted to instruction; yet besides those who were taught to read, there were committed to memory and recited in 16 Sabbaths 4500 verses of the Assembly's Catechism, and 1900 of Divine Songs and Hymns, and 14680 verses of Scripture; amounting in the whole to 22,080 verses.

The School opened again in the Spring of 1818, and about the same number of scholars attend; and about the same number of verses were recited.

The past summer great improvements have been made in the method of conducting the school. This has principally assisted in increasing the number of instructors; and the affect has exceeded the most sanguine expectations. The number of scholars has exceeded 100; and, besides the progress which has been made in reading, there have been committed and recited in 20 Sabbaths 71670 verses principally from the Scriptures. One child of but nine years of age recited 5780 verses of Scripture; of which she committed in one week 1360. The effects of the Sabbath School has been great. There has been an observance of the Sabbath by the children hitherto unknown in this place. Habits of reading the Scripture, and improvement of the memory have been formed, besides much religious instruction has been communicated by the Teachers and Directors to all the children; and to many who receive none but what they received at the school. To illustrate the above observation, the anecdote of a child about 7 years of age is worthy of notice. His parents rarely, if ever, visit the house of Divine Worship, and it is believed do not even possess a Bible. On being requested by his father to certify a thing as true, which was false, the child replied, "I must not tell a lie, Miss — says when I am at Sabbath School that it is wicked to tell lies, and God will be very angry with me if I do."

In addition to all these benefits, two of the

instructors have hopefully become the subjects of the renewing power of Divine Grace; and are now passing a course of studies as preparatory to the Gospel Ministry.

May we not hope that some of this seed, so profusely scattered may have fallen in good ground. That many of these children will not only become useful members of society here, but by Divine Grace, be prepared for endless glory hereafter. Had millions of gold and silver been poured out at their feet, it would have been nothing and vanity compared with what they have received.

With sentiments of esteem,

I am Yours, affectionately,

JACOB T. BENEDICT.

#### THANKSGIVING.

Thursday the 9th of Dec is appointed by Gov. FINDLAY, as a "special season of Humiliation, Thanksgiving and Prayer" in the State of Pennsylvania.

The 5th of November inst. was appointed by the Governor of the State of Ohio, as a day of Thanksgiving to Almighty God for the blessings they have received from his Providence.

The City Council of Charleston, (S. C.) set apart the 11th inst. as a day of General Thanksgiving to Almighty God for the restoration of health to the City, and for the fruits of the year.

Thursday the 2d of Dec. is to be observed as a day of Public Thanksgiving and Prayer to Almighty God, by all the New-England States.

There is something peculiarly animating in the thought that so many are uniting at the same time in offering up their grateful expressions of Thanksgiving and Praise to the God of all our mercies. We believe a year has never passed since the landing of our fathers at Plymouth without a public observance of this solemn Anniversary in New-England. And although it may appear as an idle superstition to some, yet to the believer such seasons are precious; and we have no doubt the custom has tended greatly to promote suitable feelings of gratitude, and to perpetuate the spiritual and temporal blessing which we have enjoyed in a greater degree, perhaps than any other portion of the world, of the same magnitude. We rejoice to see so many of our sister States of late adopting the same practice—and could we see our Rulers and the whole Nation publicly acknowledging God, and offering to Him some grateful returns for his manifold mercies, we have no doubt that spiritual and national blessings would be multiplied upon us. It is true, we have not Kings and Queens in this country to become nursing Fathers and nursing Mothers to the Church; yet if those who are clothed with power would come forward as they do in Europe, the advocates of Religion and patrons of Benevolent Institutions, and recommend by their example and authority the observance of wholesome laws and customs, their influence

would be immediately felt and perceived.

The conduct of the Emperor Alexander has a more commanding influence at this day, in promoting the good of mankind, and more exalts his character, than the victories of the greatest hero that ever desolated the earth; and when we see his likeness drawn, 'as Emperor of all the Russias,' with his hand on the Holy Bible, the character is completed by adding, and Patron of the Russian Bible Society.

It is not our province to dictate to great men; yet we cannot but notice in some of the Proclamations for Thanksgiving, a want of expression of religious sentiment, as though a public declaration of faith would be unpopular, or wound the feelings of some. We noticed one a year or two since, in which there was no other Being or Saviour mentioned or alluded to but Divine Providence.

The following Proclamation of the Governor of Vermont, contains much useful instruction, calculated to enlarge the views of the Christian, and to aid him in his devotions.

#### PROCLAMATION.

When we view the various objects of nature that surround us, we are led to contemplate the great first cause of all things, which can be no other than a Being self-existent, independent and omnipotent, who presides over the whole Universe. All creatures receiving their existence and support from Him, are bound, according to their varied order and several capacities, to obey him; but man, who is endued with a rational and intelligent mind, and is exalted to the highest grade among the creatures of God in this lower world, is under the strongest obligation to adore and praise him: So we, who live in this highly favored country, where we enjoy the blessings of civil and religious liberty, are under peculiar obligation to render to God unfeigned and ceaseless praise, for his distinguished and unmerited kindness, which obligation is still enhanced by the favors of the present year. While we enjoy peace abroad and tranquillity at home, and while we share the blessing of health, and feast on the rich bounties of Providence and are treasuring up the productions of the earth, which have been poured forth in great abundance, we may well adopt the address to the Israelites in the time of their prosperity, "Go your way, eat the fat, and drink the sweet,

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and send portions unto them for whom nothing is prepared." We ought with humble gratitude, to acknowledge the goodness of God in continuing to us the inestimable blessings of the gospel, and that showers of Divine influence are giving life to many who are dead in their sins; that the Bible, which contains the glad tidings of salvation, is sent to the remotest parts of the earth; and for the glorious prospect, that the King of kings will soon subdue all nations to himself and reign triumphant over the powers of darkness. At the return of the season, when, through the blessing of Providence, we are partaking of the fruits of our industry, it is consistent with reason and agreeable to pious example, to set apart a day, publicly and socially to acknowledge our numerous mercies, and humbly to supplicate the continuance of Divine favors—

I do, therefore most cheerfully, comply with the advice of the Council and the request of the General Assembly, in appointing, and I do hereby appoint, **THURSDAY** the second day of December next, a day of *Public Thanksgiving, Prayer and Praise* throughout this State: and I do request and exhort all, both Ministers and People, of every religious order, to convene at their respective places of public worship on said day, and unitedly, devoutly and in the most humble and reverential manner, offer up to the great Ruler of the Universe solemn ascriptions of praise for numerous favors conferred on the children of men, and especially on our State and Nation. With songs of gratitude let us approach the throne of grace, and render to God unfeigned thanks, that our lives have been spared another year; and that health, the peculiar blessing of life, has been so generally experienced in almost every part of the State. Let us also call to mind his benevolence in succeeding the labours of the husbandman and causing the earth to yield her increase in rich profusion, filling the land with plenty and our hearts with gladness. And while we offer up a grateful trib-

ute of praise for mercies received, let us not murmur because other nations of the earth are not compelled by want to require relief from our abundant supplies—but let us gratefully thank and praise the Lord that he has given them peace and plenty: Let us remember that he is Lord of the whole earth and will do right. Let us render thanks to Almighty God for his goodness in removing, in some good degree, selfishness from the enlightened mind and opening the human heart to deeds of liberality and benevolence, in promoting useful knowledge among ourselves, and extending aid in disseminating the light of science and the benign influence of the gospel to the remotest parts of the earth where millions grope in darkness and dwell in the habitations of cruelty: While we thus render thanks to the Father of Mercies for present and past favors, let us, with deep humility, repent of the evils that are among us and beseech him to remove from us the remains of ingratitude, and every species of iniquity, and cause us to become a righteous, that we may be a happy people: That he would continue to us and to future generations the inevitable blessings of civil and religious liberty, protect us in the enjoyment of all our rights and succeed us in every laudable undertaking; That he would still continue to favor our agricultural pursuits, cherish the increasing arts, and cause commerce and manufactures to assist each other: That he would bless every association formed for useful or pious purposes and calculated for the promotion of human happiness: That he would continue his guardian care over these United States, and regard for good, all who are entrusted with the public concerns in the National or State Governments: That he would bless the Ministers of the gospel, and all who are engaged in missionary labours, furnish them with every needed grace, and cause them to be eminently useful and successful: Let us beseech Him who has the hearts of all men in his hand, to cause vice and immorality to cease

from among us, and through the world; put down all tyranny and oppression, and open a way for the emancipation of all that degraded class of human beings, who are held in slavery, especially those in this highly favored country, which is emphatically styled a land of liberty and an asylum for the oppressed; and finally, that he would cause the pure religion of the Divine Redeemer to enlighten every land and influence every heart.

I do hereby recommend to all the people of this State to suspend all recreation and unnecessary labor on said day.

*GIVEN under my hand, in Council Chamber, at Montpelier, this twenty-sixth day of October, in the year of our Lord Christ, one thousand eight hundred and nineteen, and of the Independence of the United States the forty-fourth.*

JONAS GALUSHA.

#### MEMOIRS OF HENRY OBOOKIAH.

A new Edition of this interesting little volume is just printed and for sale at this Office, price 50 cents. The seventh will be given gratis to those who purchase six.

As the profits of this work are to aid the funds of the foreign Mission School—and as the public have become interested in the Mission to Owhyhee, we hope every one will purchase to gratify their benevolence and their curiosity.

We extract the following observations from the Panoplist.

This memoir is a valuable acquisition both to the philanthropist and to the Christian. For the instruction of the one, here are many animating facts respecting an individual, whose ease affords ample encouragement to increasing labours for the civilization of nations yet in the infancy of improvement; or in perfect barbarism. To the other, while the life and example of Obookiah furnish the strongest inducement to double his diligence in the great field of benevolent operations, the sudden removal of this promising young man teaches a needful lesson respecting the inscrutable mysteries of providence, and enforces the duty of submission to the divine will.

In the list of donations is a legacy of \$500 dollars from the late Col. Williams, of Greenwich, Mass. to aid

in the objects of the Foreign Mission School, and the education of Indian youth. A few days before he made his will, this gentleman had been reading the *Life of Obookiah*, and it was in consequence of the interest excited by that little book, that the legacy was inserted in his will.

There have already been many instances, doubtless, in which donations have been prompted by the same cause. We were recently informed of a gentleman, who had been opposed to missions; but who, on perusing the simple story of this interesting young man, came with tears in his eyes, and presented a ten dollar bill for the aid of missionary operations.

#### ANECDOTE FOR THANKSGIVING.

The inhabitants of a town in the State of New-York, originally migrated from Connecticut, and carried with them most of the steady habits of their fathers. Among others, as a society, they always observed the annual Fast and Thanksgivings whenever they were appointed in their native state. There was a man lived in this society who cared for none of these things, but was much engaged after the things of this world. On one occasion his neighbour was going to meeting on Thanksgiving day, and saw him hard at work; he stopped and asked if he was't going to keep Thanksgiving? "No Sir, I believe not—I have had pretty poor luck this year:—I lost a horse last Spring, and my crops are quite light this year:—I have to work hard, and in fact I hav'nt much to be thankful for."

Let those who are grumbling about hard times, and feel as though they must keep to work, assemble their families on Thanksgiving morning, and take a retrospect of the past year, and see if they can't find *something* for which they should be thankful.

#### NOTICE.

The present Number of the Religious Intelligencer completes the first half year of the fourth Volume, and payment is now due for the whole year. The Editor is under the necessity of calling on those of his Patrons who have not paid in advance, for the amount of their subscription. After supporting the expense of such a publication without the aid of advertisements for half the year, no one will doubt the reasonableness of the claim. But the pressure of the times induces him to appeal more directly to the generosity of those who have hitherto supported the paper by their punctual payments—and to the consciences of those who owe for two, three, or four volumes.